
The Liberal

CONTENTS

The Beginnings of Liberalism in America.

"The Faith Under Fire"—A Sermon.

To Clarence Eddy—A Poem.

Book Chats

The Events of The Woman's Club.

The Temple Club

The School of Religious Education.

The Men's Forum

Church News.

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The Peoples Church

CHICAGO

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"I don't believe one word that you say, but I will fight with my life your right to say it."—Voltaire to Helvetius.

THE LIBERAL

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THE BEGINNINGS OF CONGREGATIONAL UNITARIANISM IN AMERICA

By Dr. Florence Buck of Boston.

An address given at a meeting in observance of the centenary of the American Unitarian Association, in Chicago, under the auspices of the Laymen's League, April 20, 1925.

It is a delightful task that I am asked to undertake for this hour, not to tell you something new, but to recall to your minds what you already know. Something of the child remains in all of us. We like to have the familiar story repeated. We need to recall the connection of events only half remembered, to welcome familiar incidents, to see again the story to the climax. So I shall hope I may count you all as the shining-eyed children who say eagerly, at the mention of a familiar tale, "Tell it again."

The subject assigned me raises at once the question, Where do "beginnings" begin? Happily the "Once upon a time" of our present story reaches back in one sense to the churches founded by the Pilgrims in this new land. Dr. John Henry Allen calls our attention to the undogmatic character of the covenants under which those churches of the Pilgrims were gathered. Their theology was not ours, but we do inherit from them the spirit of freedom which enabled them to unite for religious purposes under statements that left the spirit free. Three churches that I know well, the First Church in Plymouth, gathered in 1620, the First Church in Salem, 1629, and the First Church in Boston, 1630, have long been Unitarian, but made the change from the older form of faith, and still carry on, under their original covenants. We may well say of the devout

Pilgrims, "They builded better than they knew."

The freedom given by such statements of a bond of union in the Congregational order of churches was itself a guide toward gradual changes of opinion. It treasured the leadings of the spirit. It assumed that there was "ever more light to break forth from Gods word." So while at first there was a body of doctrine quite universally accepted by all the members of these churches, they held their membership, and their full citizenship in the new colonies as well, on the basis of accepting the covenant, not of accepting the doctrines commonly held.

The leadings of the Spirit of Truth soon began. The outstanding expression of this leading at that time was manifested in a woman, Anne Hutchinson, who, in 1634, by her proclamation of the doctrine of the Free Spirit, stirred up the entire colony and shook it to its depths until her cruel expulsion in 1636. How little she could guess, in the midst of those trials and agonies, that in 1923 her statute in bronze, with eyes raised appealingly to the skies and a little child clinging to her skirts, would be placed in front of the State House in the city of Boston, bearing as part of its inscription the words, "A courageous exponent of civil liberty and religious toleration." Other outbreaks of mild forms of heresy occurred, in the new colonies and

William Pyncheon's book was burned and he fined a hundred pounds in 1650 for what would seem to us the mildest of modifications of the theory of the atonement. But doctrines were dear, then as now; laws against heresy were passed which were effective for more than a hundred years. Next came the preparation of a "Confession of Faith," in 1658; but this could not be imposed on the churches as a creed. Their spirit of independence fostered by their covenants held. Each church adopted only such parts of it as they chose.

The thing most dreaded as forty, fifty, sixty years went on, was not differences in doctrine so much as the secularization of the churches. Their original requirement for full citizenship, the signing of the church covenant, had to be first modified, then abandoned. The younger men grew more interested in the young State and its pressing problems than in theological doctrines. John Wise, often called the "Father of American Democracy" was at the height of his career as the 18th Century opened, and he seemed to many of his contemporaries to illustrate this danger at all points. Against this tendency stronger ecclesiastical barriers were set up. There was even an attempt to form a "national church," but the good sense and democratic spirit of the people prevailed against the idea. Still, enough political and ecclesiastical machinery was established to hedge Independency about with chains,—machinery which is in some measure still in existence and has had its effect in retarding forward movements of thought and practice. In my judgment, part of the conservatism of eastern Unitarian churches, of which some free spirits both east and west complain, is due in part to adherence to ancient governmental rules and social limitations, rather than to points of belief; to ways of ex-

pressing ideas, rather than to ideas themselves.

The whole eighteenth century was a time of slow development, of ripening and growth, in the theological beliefs that resulted, in the end, in Unitarian churches and in the founding of the American Unitarian Association, whose centenary anniversary we this year celebrate. The first volume of **Heralds of a Liberal Faith**, treating of The Prophets, carries sixty-nine names of ministers in Congregational churches during that century who were known to be Unitarian in belief. Even that number is too small, as some of those whose important pioneer work fell in this 18th Century, like Dr. James Freeman of King's Chapel, are thrown into the second volume, named *The Pioneers*.

If we could secure for rapid reading intimate, warm, human biographies of some of these ministers, and sense the swaying tides of influence and life that played upon them and moulded thought and character, we might feel that time to be as vital and engrossing to those who lived in it as is our time to us who are now alive. Biographical sketches, to which in our haste most of us turn, are apt to take on much the character of funeral discourses, which some of them are frankly admitted to be; written often with the consciousness that they will be read by descendants and admiring relatives. This fact eliminates many of the incidents and traits which would make those worthies live to our minds as real human beings. Take Ebenezer Gay, for instance, minister at Hingham for seventy years and often called the "father of American Unitarianism," of whom we read, in the midst of the pompous incidents and attitudes his great age and pioneer position register, the fact that he was known to be "eccentric." How much we should enjoy anecdotes that reveal this eccentricity, in place of the Washingtonian dignity with which this Father of

American Unitarianism is usually surrounded. One of the "beginnings" of which we should take note, by the way, was the association with Dr. Gay of a group of like-minded Congregational ministers, forming what seems to have been the first ministerial association in New England holding the opinions that later became known as Unitarian.

Among this group was a still more powerful figure, and much greater preacher, Jonathan Mayhew, pastor of the West Church in Boston for nineteen years until his early death at the age of forty-six. Here is a real heretic. Boldly independent in spirit, haughty in manner, of a temper often hasty and disdainful—well, we glimpse the radical somewhat familiar to our own experience, and smile with a bit of tolerant sympathy for those of his own kind who yet hesitated to ordain him for fear he was "going too far." There was justification for his exclusion from the Boston Association of Congregational ministers, for he was certainly far in advance of their theology. As well think of the Editor of *Unity* as a member of an association of Fundamentalists. Mayhew probably gave offence in countless ways, and some times the offence was intentional, when theological topics were treated. A vital personality is not a comfortable addition to a self-satisfied community. Here was one who preached with power, directly against what he considered wrong ideas of God and man. He is said to have been the first clergyman in New England who openly opposed the doctrine of the trinity. He rejected the notion of irresistible grace; held with the Arminians to the doctrine of free will when that theme was "hot stuff" in theological circles. He saw in Christianity, not a scheme of salvation, but a way of life. A vital, vigorous, nobly independent soul was Mayhew, and he left a fame far wider and more enduring than that of any of his associates. Strange

when the irritations and the clashes of temperaments have passed, and personal controversies are over and done, how the radicals take on the halo of sanctity and win approval even from the spiritual descendants of those who in their time opposed them.

So it was, that all through that 18th Century, the growth and change went on, in ministers and members of Congregational churches. Nor must we forget how largely the movement was a moral revolt against doctrines which they felt were debasing to the idea of God. In my youth I heard an account of a Methodist minister who had written an article in which he argued that future punishment could not be so prolonged and agonizing as the preachers were wont to picture it, since if it were, an individual would long for annihilation—desire that is, a punishment greater than that which he was actually receiving, which was a contradiction in thought. He was brought before a council and accused of heresy. His opponents ridiculed him as the preacher of a "tolerable hell." "Brethren" he replied, "I was not so much interested in presenting a tolerable hell, as I was in presenting a tolerable God." These Congregationalists of an earlier day, Unitarian in thought though not yet in name, wanted to be allowed to preach a tolerable God, a religion that should ignore the old dogmas they could no longer believe, and present instead the living truth that maketh free. They tolerated great latitude of opinion, and were true representatives of the spirit of freedom the old covenants of the Pilgrim churches had fostered.

The preachers of the old doctrines were not keeping silent, and opposition to this natural growth and spread of liberal ideas soon developed. The preachers of a liberal faith were charged even then—how familiar the words sound!—with "a cold and neutral temper in the religious life." The

preaching of Whitefield and Jonathan Edwards brought the "revival" of 1740 and later, which had the natural reaction — as similar preaching has to this day — of strengthening the liberal position, especially under the vigorous preaching of Jonathan Mayhew. So it came about, that although Whitefield caught the crowd in his first revival meetings in Boston, a reaction against them had set in before his second visit, and on his third he received no response. We notice about our own parallel experience, with a revivalist, that Billy Sunday has taken good care not to repeat his visit to Boston—or to other cities where his message at first roused excitement and curiosity.

Salem, with three liberal ministers of importance, offers a bright spot in the 18th Century picture. Of the three, William Bentley is the most vivid and outstanding personality. He was a great scholar, possessing an ardent temperament. At Salem, and at New Bedford as well, it is a singular and interesting fact that sailors and ships were even more influential in liberalizing the community than were the theologians and scholars. "They that go down to the sea in ships, that do business in the great waters" make contacts with old world civilizations, and with other religious faiths than their own. These contacts are liberalizing influences. Men who were prominent in the adventures of commerce and shipping in the last quarter of that century and achieved local distinction were found in the liberal congregations, and accepted a view of the wideness of God's mercy as indeed like the wideness of the sea.

Nor can we fail to notice the influence of English Unitarian thought on these beginnings of Congregational Unitarianism in America. Unitarian books and pamphlets from England were read by ministers of liberal tendencies. A few of these ministers, Mayhew and Bentley and

James Freeman among the number, acknowledged the debt, and distributed the pamphlets to secure a wider acceptance of their views. Priestley, who had come to this country in 1794 and had aided in founding our church in Philadelphia, received no welcome and no greeting from the Boston liberal ministers of the Congregational order. There were two reasons for this fact. We may not forget how closely, then as now, religious attitudes were bound up with political conditions. Big, stirring events were taking place in 1775 and after—Boston Tea party, conflict with the mother country, declaration of independence — events whose beginnings have been celebrated this very day in Lexington and Concord. Our English visitors, taught as we too have been by the antagonisms lingering on as the aftermath of the world war, can understand why ideas in religion that seemed to have an English source might not be wholly acceptable in those older days. A second reason was that many of the liberal ministers were frankly in fear of the outspoken radicalism of the English Unitarians and of what they conceived to be the materialism of Priestley. Despite these influences and these hesitations to acknowledge the obligation, the debt of American Congregational Unitarianism to English Unitarian writers was by no means small.

The big event in the last quarter of the 18th Century was that which took King's Chapel, the first Episcopal church in New England, out of the Episcopal order and into the Congregational, and out of the orthodox group into the Unitarian. The doctrinal change there was not so gradual and easy as it had been in the Congregational churches. It involved changes in the ritual; and if there is one thing dearer to human hearts than doctrine it is the well known phrases of a ritual service, loved not alone for their beauty or excellence, but just because

they are well known. In 1785 King's Chapel Congregation voted to strike out from their order of service whatever taught or implied the doctrine of the trinity. James Freeman, who had been for two years reader in that church, had by his teaching brought this about. The events of the revolution, when some of the royalist proprietors of the chapel went into exile and younger men took their places, favored that result. Then Freeman was asked to be the minister of the church and to accept Congregational ordination. He was soon convinced that lay ordination was valid, so was ordained by act of the congregation instead of at the hands of a Bishop. By these changes a strong and noble religious foundation was added to the Congregational order, and the first Unitarian church in America came into being. Nine years later in Philadelphia, under the influence of Priestley, the second Unitarian church in this land was organized.

We are nearing the end of the "beginnings" of Unitarianism in this country. When 1800 dawned the old Congregational order remained unbroken. None of the liberal churches desired separation from the Congregational fellowships, or wished to be called Unitarian. Nor is the name used now, except as an added descriptive term, for many liberal churches in Boston and vicinity.

And then came Henry Ware's appointment from his modest Hingham pulpit to be Hollis Professor of divinity at Harvard. A character of grace and sweetness he was, yet of stern integrity and a pronounced liberal. The opposition to his appointment on the score of his liberal attitude not only established Ware in his position and ranged Harvard Divinity School on the side of the liberals, it also established Andover Divinity School to counteract the liberalism of Harvard. The association of these two schools in one group at Har-

vard in recent years is now a matter of history.

The rest of the story of beginnings is so well known that it needs but slight mention. There was in the first fifteen years of the new century an almost passionate desire to escape controversy. It was Channing himself who asked in 1810, "Should differences of opinion cause division of the church?—a solemn, infinitely important question." The issue was forced on the reluctant liberals, and again the impulse came from England. Belsham's *Life of Lindsay* was published, containing a chapter on American Unitarianism. It included letters from several liberal Congregational clergymen, James Freeman among them, showing a much closer agreement with English Unitarianism than had been openly avowed. This was seized upon by opponents of liberal theology and republished in pamphlet form. The name Unitarian was now imposed upon those who had not cared to assume it. It became a term of reproach, as it has to some extent remained to this day. Channing cleared the air with his Baltimore sermon in 1819 and made the issue more sharp. The war was on; the end of controversy and separation had begun.

The transformation was hastened, too, by the court decision in the case of the Dedham church. On the election of a liberal minister to that church a majority of the congregation withdrew. The Supreme Court of Massachusetts ruled that the minority who remained constituted the Parish and should retain the rights and properties belonging to the Parish. It is sad but inevitable that the things of religion should be bound up with material possessions since there is ever a material basis for our spiritual attainments.

Following Channing's Baltimore sermon the Unitarian movement proceeded steadily, with new impulse and power, associating other liberal churches to the

group, until in 1825 the American Unitarian Association was organized. The "beginnings" were over. For better or worse, there was henceforth an avowedly Unitarian fellowship and a central organization.

The next period, which has of course loomed large in our studies in preparation for Anniversary Week, embraces the work of such men as Channing, Emerson, Orville, Dewey, N. L. Frothingham, James Walker, John Pierpont, Samuel J. May, the elder Gannett, Ephraim and Andrew P. Peabody, William G. Eliot and many more. If you want glimpses of five or six of these leaders in most readable form, send for the pamphlet "One Hundred Years of Unitarianism in New Bedford" to its author, minister of the New Bedford church, Rev. Stanton Hodgkin. Better send soon. The generosity of the minister and of that fine congregation will surely hold out—but the issue of the pamphlet may not!

It is on the threshold of that brilliant epoch in our history that we pause for two brief comments on what the earlier time of 'Beginnings' has to say to us. The first relates to the use of the name Unitarian. Doubtless all of us have shared, at times, the feeling of those who wish we might get rid of it and of the reproach it carries. It was forced upon the churches, and not chosen by them. But so, we remember, was the name Christian forced upon the followers of Jesus and used in derision. It took the churches of that name well-nigh four hundred years to live down its reproach. What is our paltry century of reproach in comparison with that struggle and achievement? If we want the liberals in all churches to respect us and give us fellowship, we must convince them that we are building a church of the spirit, able to evoke in its followers a religious experience equal to or surpassing their own; having a passion for righteousness in public and private life; eager to bring the prin-

ciples of our faith to bear on the big social questions of our time—international relations, the outlawry of war, honesty of officials in high places. It must deal with the social situations regarding industrial conditions, law observances and enforcement, marriage and divorce, and many others in their relation to human welfare. I, for one, want to bear the largely undeserved reproach our name carries, until we can make it stand to all the world for active participation in these great movements. Doubtless the plain road to that end is that each individual and each church try to become what it wants the Unitarian fellowship as a whole to become.

The second point is that we should treasure the freedom bequeathed to us from the past as vital to our very existence. And it must be a freedom that will reach both ways, covering with its ample pinions both those who have just begun to free themselves from the bonds of tradition and creed as well as those who are the prophets of a new day, of an ampler religious fellowship, of a restatement of faith, of a new point of view in religion. Channing's question is still pertinent: "Should differences of opinion cause division of the church?" especially a church that bases its existence on liberty of opinion as a foundation principle. We have yet to prove to the great majority of people that "a bond of union, strong and deep," can hold together those of widely differing views, that liberty of opinion essential to growth and no bar to that spirit of love which is the true spirit of religion. If we can do this,—and we can and will!—we shall enter on a new and more brilliant second century of achievement, in which we shall be increasingly a vital part of that living church which shall bring redemption to society, which shall feed individual souls with the bread of heaven, and bear to them as its true communion cup the water of life.

"THE FAITH UNDER FIRE"

An Extemporaneous Sermon by Dr. Bradley, Delivered May 3, 1925,
in The Peoples Church.

The conflict between science and religion seems to be on the increase with no diminishing evidences but rather with an intensification of the issue from both quarters. In my discussion this morning I do not want to make any contribution to the antagonisms that have been engendered and have degenerated into personal controversies.

It is a most lamentable thing to me that in the discussions and the efforts which we are all making to find out what Truth is—for after all, that is the background of this whole matter—that it ever should be necessary or that any occasion ever should justify the whole thing resolving itself down to the question of personal animosities and attacks of a personal nature.

This morning in this discussion I do not purpose to enter into that aspect of this matter at all. I think it ill behooves any of us to pass in judgment about the rest of us; I mean judgments which have to do with the impugning of motives. I think one of the most disastrous characterizations that can be placed against an individual is the tendency of passing judgment which impugns motives. Or, in other words, that questions the sincerity of a man. Sincerity is always the most attractive virtue. And wherever the purpose is to substantiate various viewpoints, one side impugns the sincerity of another, it seems to me that we are far divorced from the real issues involved. To our fundamentalist brethren, it does not seem to me it is a question for them to discuss the spiritual personality of Harry Emerson Fosdick or to impugn, for instance, to Mr. Fosdick any other motive than his persistency to know the Truth, and it does not

behoove any of the liberal group to impugn a wrong motive to our fundamentalist brethren. Whatever other qualities we might think they possess, they possess a persistent zeal. I only wish that it would be possible for the liberals to have the zeal which our fundamentalist brethren have in the emphasis of their viewpoints in matters of religion and life. To have the zeal to go to the street-corners on the highways and byways and the hedges of life; to have the zeal by which, all too tragic at times, we have seen to ripen into a devastating fanaticism, but still we can see, as we pass by, the fruitfulness and the beauty of their zeal.

Now, this morning, I do not want to enter into a discussion that will have anything to do with an attempt to estimate personalities nor to impugn motives. I am not here concerned at all about individuals. I am vitally concerned about principles.

It seems to me, my friends, that if we are to get anywhere in this struggle for Truth, if that great haven there somewhere is to mean anything to our lives, we must walk the highway of Principle. There must be a persistent effort, a persistent ambition to discover principle, and then to take those principles that we have discovered, correlate them together with the proper emphasis and distribute them throughout our life, thereby making a satisfactory program upon which we can base human conduct. Consequently, our approach this morning must be a philosophical approach. We must not be afraid to try out in the great chaldron of human reason these problems that are commanding the attention of the thinking world. We cannot be afraid, my

friends, of the venture. Cowardice in intellectual matters is just as ignoble as cowardice in moral matters. Blind faith is not always particularly a compliment to an individual, notwithstanding how attractive that faith might be with its inspiration and comfort. So we can feel in our religious expressions that we have ultimate finality and that we are secure and that heaven is assured and that we have met every principle of the orthodox plan of salvation, and because we have we can go to bed at night and sleep through without any disturbance. Now, a blind faith of that sort is a comfortable thing; sometimes it is a thing to be envied.

I think a church spire is the nearest evidence of man's aspirations toward the Infinite that architectural art has thus far produced; and whenever I can find a beautiful Gothic structure I always visit it. There is something about the quality of the sunlight as it streams through the tinted windows that lends beauty to the soul and enhances our sense of the spiritual. It is not a blind accident that our orthodox churches, both of Protestant and Catholic affiliations, have utilized that form of housing, for it has a direct psychological influence upon the mind and heart of the people, I think that much of the devotion, much of the persistent adoration by which these people comprising these churches persistently feel is because they actually do find that the entire ensemble answers a great need to their hearts and lives. And you need not worry about pulling down a citadel of faith or destroying a church that answers a human need. Don't think that the laboratory of the scientist will ever dissipate religion. I do not think that any attack against religion on the part of the materialistic mind will ever eliminate religion as a motive from human life.

You who are atheistically inclined more than those agnosti-

cally inclined, but those who are atheistically inclined, who are in this service, who might be heard to say it may be a bit of liberal dogmatism, but nevertheless, it is true, that you will never be able to dispel and disperse in human society religious organizations as long as these organizations meet certain human needs. As long as your Irish maid at home, whose faith of her faith and love of her love, is devoted to the church of her people, who will get up at five o'clock in the morning to attend her early mass, and who religiously counts her beads and says her prayers, don't think, my friends, that you can ever take out of her nor ought you ever take out of that life the religious influences of her institution by explaining it away intellectually. The fact of the matter is that it meets a human need. And when a church or an institution meets a human need that institution is going to live and it is going to propagate itself amongst the society of mankind.

Now, I think that that is an accepted condition and does not require any illumination nor any elucidation whatever on my part. I sometimes envy that type of religionist that vociferously can express his faith and can sense the great fundamentals, as they call it, of an orthodox religion, so it brings quietness of soul and peacefulness in the turmoil of life. But there is an intellectual heroism as well. And one cannot at the expense of being an intellectual hypocrit, one cannot accept that which their intellect does not affirm as being of supreme value to the practice of religious institutionalism and religious philosophy.

So when we come to that stage of our reactions from the whole principle of religion, whereby we feel the need of a re-statement of our intellectual integrity in the presence of our religious convictions, then immediately we put faith under fire; immediately all the affiliations that are known by

the words of "superstition" and "fear" and "fetishness" — that worships objects, and devotion and fidelity to traditionalism—and traditionalism, both in religion and in philosophy and in government and in education has always been a barrier to progression and development and achievement.

And so, the moment you take your faith and put it under fire and you bring against your faith those keenly adjusted instruments of reason and of logic, and you eliminate the capacities of the will and the emotions to regulate your religious contacts, you begin to see as you trace in your evolutionary experience in religious matters that the will and the emotions dictate to a very alarming extent our religious programs; and, consequently, you come to that place where you cannot accept the accumulation of the centuries and you take all of the fears and superstitions out. Superstition is the product of an ill-regulated intelligence and mind; fear is a lack of confidence in the moral regulated law; and suspicion is a distortion. And all of these things, which Mr. Emerson very beautifully and effectively called the "mumps and measles of the human soul," are all of them inherently defective, and like any other defect, if they are given full play over our bodies and our souls and our minds, will likewise work devastation and havoc to our whole being. It is because we desire to practice the Truth of religion in its highest form, is the reason why we purpose by putting our faith under fire, to eliminate the childishness and sacerdotal and superstition and fear from our religious consciousness, without losing any of the moral urge for moral sublimity and perfection of character and conduct and beauty.

Now, if that is to be our task, it requires heroism. I assure you that it requires a certain type of heroism. This is no coward's business. If you do not want to pay a penalty of ostracization and

of criticism and of attack, if you still desire to be comfortable, please do not try to weed out of religion the weeds and the barnacles and all of the other extraneous accumulations that have attached themselves to religion in the centuries of its development. The easiest way is to go with the orthodox church; do not come in here. Go where they can fix you up in the twinkling of an eye with a little water and a creed. It is much easier, and I warn you it is much more comfortable. It is much easier to say "Lord, I believe" than it is to say "Lord, I will work." Believing is an easier job than doing. And if you won't want to be put upon the rack, and if you do not want to see all of the intricate and complicated machinery that has woven itself into human society as the mind of man has struggled against the bulwarks of darkness and fear and superstition, please do not try to get a rational religion.

Is a rational religion possible, or must we always have in our religion certain forms and certain affiliations and certain relationships which are entirely contradictory to any thought of rationalism whatsoever?

Can religion ever be made rational?

That is precisely my task for you in the little while I am going to speak to you this morning upon this subject 'Faith under Fire.' To be quite comprehensive and to be sufficiently analytical it would be necessary for us to begin at the very beginning of the development of this religious consciousness; or, in other words, this consciousness which man feels, that there is an external power with which he can have authentic relationship.

That was the beginning and that was the origin of the religious consciousness. Man felt that there was and man does feel that there is a certain power—and we will define the range of that power in a moment—but that

there is a certain power outside of himself with which he can have authentic relationship. And this thought of religion is not in conflict with the theory that the "Kingdom of God is within," or that God is an indwelling presence. Not at all. Because power is an attribute and not a thing. Power is an influence and not a determinate quality.

And so when we come to that consideration and that idea of this thought, we come to an entirely different viewpoint with no contradiction.

Now, to be real accurate in this discussion, it would be necessary to trace the whole evolution of this strange religious consciousness down to the present time. That, of course, is utterly impossible. It is a job for a lifetime, and we are only here for a little while. But this we can do: We can see how at intermittent stages in the evolution of this philosophy there came at regular occurrences a great challenge against the whole background of religious thought.

We have always had modernists. "Modernist" is really a misnomer. We had modernists five thousand years before the birth of Jesus. We have always had in this world a type of mind that wanted to follow out the Pauline expression, which, if I wanted to take a text this morning, would be my text, but the reason I do not take a text in my sermons is because I do not want to take one little isolated passage of Scripture and use it to hang a little theory of mine upon. The tragedy of much of our contemporary preaching is that our preachers pick out one text and they hang a little theory upon it, and it doesn't make any difference where it belongs in the development of religious idealism; to them that text means that, and they hang their hat upon it, and there it stays. No attention is paid to the context and no attention paid whether it evidences historical accu-

acies. How are you going to discuss the great ideas of religious philosophy without having an historical sense; without being familiar with the moments in history where some of these great ideas had their fruition and their flowering?

As I tried to intimate last Sunday, ignorance is the tragedy in these matters. And it seems that when we try to defeat the tragedy we are in a tragic condition ourselves in human society, because usually ignorant people are like young people, they do not want advice and they do not want to be preached to or preached at. They are very smug in their ways, and ignorance has the happy faculty of a beautiful contentment. And, of course, that is a virtue, but who wants a virtue born upon that sort of quality? We would rather have discontent which implies progress than content which implies stagnation. Therefore, how are we going to familiarize ourselves with the great evolution of religious philosophy and the development of religious ideals, unless we know something about the historical sense by which movements of human history attest either the falsity or correctness of certain great problems.

I would like to give you a few of these great historical movements in the evolution of religious philosophy. It started before Jesus was dead. You remember Thomas was one of the first modernists. Thomas, even though he was lacking in what purported to be a materialization of the dead, Thomas himself said "Let me put my hands in your side." Well, the Thomas attitude has been the contribution, one of the great contributions to human progress. When we refuse to accept traditionalism merely because with it is associated the memories of the religion of our childhood, or because it is associated with the religion of our fathers, and we become heroic enough in the quality of our intellectualism to inject

the theory of doubt as to the meaning of it all, then we are penetrating the real essence of religion. That is the first door we must open. An honest doubt. In the last analysis we only doubt to believe. There can be no belief without a precedence of doubt. Belief implies doubt. It is a part of the inherent structure of our whole philosophy of doubt.

So let us look at some of these things, my friends, in their philosophical setting, and see if we cannot determine that the ages under which faith has been put under fire have contributed most to the illumination of faith itself and to the later embracement on the part of the people.

The first age that I want to speak particularly about to you this morning is that age of faith, where its little accepted theory which had permeated three centuries of time, but that first introduction which religious philosophy had to the thought that this world was not the center of the universe. All heresy is born of that idea. The whole human Bible was written upon the basis that this world was the center of the universe. Heaven was always up and hell was always down; the sky was the roof. Heaven was beyond the sky that was just above. The earth stood still. It was the moon and the sun that moved. Every passage of the Bible confirms that statement. The whole philosophy was based upon the fact that this earth was the center of the universe. They did not know that when they said heaven was up here at twelve o'clock today that at twelve tonight heaven would have changed its location half way around the planetary system. There was a great deal of opportunity to make literal the spiritual symbolism of the Bible, due to the fact that they had no physical conception at all of the magnitude of the universe. And the first time faith was put under fire was when they realized that this earth was not the center of the universe at all,

but that it was only a part of the million other universes; that there was beyond the stars another star, and that the milky way was only an association of planetary systems, all of them bigger than ours, and that then there were still others. And when the mind of man was liberated by the discoveries of science that this world was not the center of the universe then faith went under fire, and then the theologians and the Christians and the religionists of history were compelled by the very compulsion that was undeniable on the part of a larger universe to explain it all in the presence of this new magnitude. Then it was that Copernicus, who gave us another universe and Galileo—I can see Galileo persecuted by the church. I can see him tortured. Why, truth has always had to go through fire; **truth has always had to go through fire!**

And just remember this, my friends, that there has never been one great idea that has been of value to human society that has not been compelled to fight its way into human acceptance.

Just remember that.

Then the shock came when the scientists proved that the world was not flat! Some religionists have not recovered from that shock today, and they are still trying to teach that the world is flat! But when we discovered that the world is round and that the world moved and not the sun, then faith went under fire. And philosophy in its relationship to religious truth was born. Up until this time philosophy had had to do with morality.

The ancient philosophers, Aristotle and Plato and Socrates and that school all had a philosophy of life based upon moral relationships. They did not enter into an arrangement between their philosophical attitudes and the physical universe. Philosophy remained a purely speculative thing of the mind.

But what happened? When we came to a discussion of religious intercourse and the relationship between religious thought and the universe, then philosophy was compelled to leave its school of the purely moralistic tendencies and it associated itself with this whole religious thing as we do today, and we go to that branch of theology which has produced a philosophy, a philosophy which harmonizes the magnitude of the universe with the dignity and sovereignty of the God idea and the principle of salvation as an institution which works out, not through belief or the agency of personality, but through the program of individual living.

Now, what has compelled all this? Why, man's philosophical development, the world in which he was striving to harmonize. Though he knew the urge and the longing and passion of his soul, he understood the things of the emotions and the will, he knew what it meant to have a free will, in the sense it is spoken of, with a philosophical import, but back of it all was this urge to find God; and when man's faith in his universe was shattered by the emancipation of the mind, then man said "I have not lost my faith, though my faith is under fire."

"There must be some great way, some program, by which I can find this great Consciousness." Man said.

That has been the part of philosophy. And our religious and moral philosophers have been at work on this problem. They are still upon it.

Philosophy originated in Ionia, in Greece, and it has come down through the centuries, but it remained for Kant—I would like to trace for you the influence of the philosophy of Kant upon our philosophy of religion at this time, for he was the first man in all the world of philosophy to bring us a conception of true valuation.

The philosophy of Kant was a philosophy of values. Immanuel

Kant, the man who never traveled more than sixty miles from his birthplace changed an entire epoch of human history by the magnitude of his intellect. He brought to us that first great consciousness and the first great realization of our sense of values. And what do we find happening? We find when Mr. Huxley—and by the way, May third was the birthday anniversary of this great genius—we find Huxley and Spencer have their difficulties on this question.

It would be interesting to go into the philosophy of Spencer, but it is mechanistic; Herbert Spencer, who presented that strange paradox of philosophical approach that was saturated with all sorts of subjectiveness, and yet, at the same time, had an essence of the mechanistic.

We find Mr. Huxley and Mr. Darwin, and later Mr. Nietzsche, when they sought to harmonize the relationship of the facts of the physical universe with this moral sensitiveness of man which evidenced the fact that there must be a point of contact—and it is the business of philosophy, in its treatment of religion to find for us that point of contact, so I can retain my intellectual integrity, so I can go into the laboratory and investigate every principle, of science and accept my religion upon a scientific principle, and yet, at the same time, I can find an answer to this inner longing, this thing which is delightfully and beautifully characterized as a pragmatic mysticism. For when you are all through with materialism and mechanism and ask the question,—why materialism? and why mechanism? What is the purpose of it all? If it is not to directly in some way adjust itself and find a place in our harmonic evolution as a soul journeying toward Infinite Truth?

Clothes have a purpose, to wear; houses have a purpose; food has a purpose. It is a universe of purpose. And, my dear friends, what is the purpose in

the background of the universe, if it is not all, in the end, but the means? Not the ultimate, but the process.

That is the thing which philosophy has done for us in our religious development. This universe is not the end; it is the means. It is not the thing; it is a process. And everything in the universe can be made subservient to my own physical mechanistic needs that my soul might flower.

The universe has no other meaning. That is why you and I should never permit any power to be the master of us. That is why no physical, no mechanistic thing ought ever evidence power over us who are spiritual identities.

Man is a spiritual identity; and because he is a spiritual identity, man inherently ought to be the controlling power. We never ought to permit a mechanistic demonstration over our spiritual consciousness. And when in the world of religion we devote so much of our time and so much of our theories to hanging upon little things that are not vital and are not important at all, if we could only take the old philosophers, if we could trace from Kant down the determination of the values, what would we find?

We would find that my highest sense of religious harmony does not depend upon the fact whether Jesus walked on the water or not; it does not depend upon the fact whether he fed five thousand people with a few loaves and fishes; it does not depend upon whether he raised the dead or not; it does not depend upon isolated incidents in the life of one personality as a determining quality in the truth or philosophy of the Christian religion. Not at all. But the truth of Christianity depends upon the test that every one can make, and every individual can make this test when it is applied in our lives: Does it bring a renaissance and a reformation, so that we are able to determine the true values of life? Any re-

ligion that does that is true. That is the test of Christianity.

What is Christianity?

A system of creeds and dogmas placed upon the personality of an individual? Is Christianity a matter of merely a faith?

Christianity, as I see it, is nothing more or less than a standard of values.

Christianity is a standard of values.

What do I mean by "standard of values?" I mean this: What is a twelve-inch rule? Why a twelve-inch rule is a standard of value, isn't it? You use that if you want to mark off eight or ten inches, or whatever it is that you want to mark off on a board or wherever you are working, you mark it off. You use that as a standard of value. Now, that is not a very liquid thing, is it? You know four inches to you must be four inches to everybody else in the world. A standard of value cannot be changed. Sixteen ounces in a pound. Of course, there may not be sixteen ounces in everybody's pound, but what I mean is that sixteen ounces ought always be in a pound, and those sixteen ounces to a pound, of course, is a standard of value.

Well, now, it seems to me as a purely philosophical deduction that it is not at all irrational nor atheistic nor a dangerous thing to think of Christianity as a standard of value. In other words, here are set facts and certain values: Honor, Love, Meekness, Truth, Temperance,—all of the values of life. Not creeds, not whether we stand up when we pray or sit down, not whether—but what is the use of going into that. You all know as well as I do.

But doesn't it strike you as just a little bit satisfactory and wholly consistent that Christianity can be a standard of values?

Now what happens to our faith under fire when we say our Christianity is a standard of values?

Have you any faith in the great moral virtues?

After all, isn't faith related to fact?

Supposing that you are building a building somewhere, and you have lost your twelve-inch ruler, and you want to measure just a foot on a board. What do you do? Why, if you have any sense you begin to look around for the lost ruler, don't you, for the lost measure? And why do you do it? Because you have an absolute faith in your consciousness that if you can find that standard of measuring rod it will measure twelve inches on your board. Haven't you?

I wonder why that cannot be interpreted as the fact of faith in matters of religion?

I know that in the personality of Jesus every virtue stands crowned with victory.

To me He was not God, but He was not a sinner, for the fine sense of moral sublimity and the victory and the achievement which He won make Him a standard of value for me. And my faith consists in the fact that if I can only get close enough to Him I know that I can square my life by his standard of values.

Is there anything un-Christian about that?

Did you ever hear of an atheist against Love? Did you ever hear an atheist against Honor? Did you ever hear an atheist against Kindness? Did you ever hear an atheist against Truthfulness? We are not atheists against the moral virtues.

Then why everlastingly associate in the world of religion that we are atheists or critics or modernists or destructionists, just because philosophically and scientifically we do not accept superstition and fear with our religion? But we do accept a standard of values with our Christianity.

Most of us in our talk of religious consciousness are continually at work and all the time wondering about our own individual salvation; we are wondering

if we, as individuals, are immortal.

My friends, it seems to me that the fact of the matter is that you and I ought to be concerned about whether Truth is immortal and what the immortality of Truth is, because if Truth lives I live.

If Truth lives I live.

And it ought to be the ambition of my philosophical experimentation, not so much to manifest an interest in myself and my individual relationship and my own immortality; I am going into the tomb a dead man, to stay dead forever, if Truth is not immortal. And if Truth is immortal, then I live.

And that was precisely the thing which Jesus had in mind. And it is most interesting as you trace modern philosophy to find how keenly adjusted and sympathetic His mind was.

Now Christianity is a standard of value; Christianity is a gauge by which we determine our values.

There is no heresy in this. It is good old fashioned philosophy. We can then take Faith as a working hypothesis of life,—doesn't it strike you that is what faith is, a working hypothesis of life?

And yet when we come to our modern world, to our modern situation, what do we find?

Take a man like Dean Inge. Last week it was my pleasure to attend the Lyman Abbott lectures on preaching at Yale. Dean Inge who gave that course of lectures—and I wish you would get them. They will soon be out in print.—Dean Inge is one of the most interesting personalities I have ever seen; and interesting, because there predominates in his personality a fine sense of human sympathy, but it is very largely submerged by a gigantic intellect.

I thought when I sat there hearing Dean Inge, he knew more than any man ever ought to know in this world, and yet, I saw what a great satisfaction it was for a man to have such an intellectual comprehensiveness. How sure he was. He was perfectly obvious

to his audience. He read every word he said. He read so badly that the last three or four words of a sentence were almost lost during the first five or ten minutes until you learned how to listen to him. And yet, Dean Inge gathered up in this very thought that I have been presenting to you this morning a most beautiful garland from this great "Garden of Life" in a tribute which he paid as the last analysis to the Quakers. Dean Inge said this: in the lecture, that he thought that the church which was nearest to the ideal of Jesus was the Quaker Church, and the Quakers were more nearly Christian than any other people of any other faith. The Quakers! And he explained it. He has a keen comprehension of the mystical, a mystical understanding of the relationship which man is trying to establish with the God of Truth, and that relationship, my friends, in the last analysis, is a mystical relationship.

He told a very interesting story that I am quite sure you would be interested in hearing. One of his good Quaker friends in England invited Mr. Rothschild, of the great financial banking house of England and of the continent, to attend a Quaker Church, and this Quaker friend took Mr. Rothschild to this Quaker Church. They all sat there for an hour and a half. It just happened at that particular service the spirit did not move anybody and there was perfect silence. No one spoke. A whole hour and a half! What relief that would be! But for an hour and a half no one spoke at this service. Then all at once this Quaker friend and Mr. Rothschild simply got up, and the service was over and the people walked out. On their way from the meeting house Mr. Rothschild turned to his Quaker friend and he said this: "I know now why all the Quakers are so well off and so comfortably fixed. I can understand it perfectly. I have never spent an hour and a half in my life where I could think of

more ways to make money than I did in that hour and a half which I spent in that Quaker Church.' "

Now, you know, my friends, that that may be a very good policy for some and it may be a spiritual experience for others. But that is the idea, and that is the philosophy.

The Quakers are not anchored to a technical materialistic anchorage as to their faith; their faith is entirely a matter of the spirit.

And what is religion?

Religion to me is nothing but a program whereby we can attain the supremacy of the spiritual. That is religion. A program whereby we can attain the supremacy of the spiritual.

I have a soul and so have you. There is a God. We are trying to find Him. We only get a glimpse of Him at intermittent intervals, but philosophy is trying to show us some of His attributes. We are trying to put ourselves in harmony with the great spiritual background of the universe, and the only universe, and the only way this can be done is by a comprehensiveness of spiritual identities.

We must not anchor to things.

I am not demanding a God who performs miracles, nor a God who evidences immortality through physical channels.

I believe in my God, if I had never heard of a miracle, a miracle which is a violation of a natural law, interpreted as a miracle to the observer, perhaps, because the observer does not understand the law under which it operates.

Philosophy is teaching us much about the miraculous and we are beginning to understand much about the essence of immortality. But I believe in the sovereign principle of God, as interpreted in Love.

What are the only three values that philosophy has given us? Take them all. When you are all through with Spencer and with

Nietzsche and with Schopenhauer, and after you have found with Hegel, when you have gone all through the mechanism of Darwin and Huxley, when you have enlarged your universe so it touches the extremes of heaven, when you have come through all the travail of the soul and the turmoil of the mind, eliminating superstition and fear from your religious consciousness, when you have awakened the divine within you,—I am a part of God; I am here without my asking and I must leave without my will, but while I came and while I stay God has implanted in my heart and in my mind the urge to fathom the great mysteries of Love and to bring myself in contact with the great eternal principles of Truth.

I am only a struggling wanderer, lost at times and then coming back on the trail, but as the onward march of life progresses we find it all resolves itself into three values. What are they? Goodness, Truth, and Beauty.

That is the answer to the riddle.

All religion, all philosophy, all science, all art, all education, all government,—all of this thing that we call life, must give us a deeper glimpse of the trinity; that trinity of Goodness, of Truth, of Beauty; that becomes our Goodness, Truth, Good, Beauty.

They answer all my longings.

Goodness answers my sense of moral achievement; Truth answers the demands of my intellect; and Beauty feeds my soul.

What greater trinity!

Good that answers our universe

of morality; Truth that makes us intellectual heroes rather than cowards.

I am not afraid of God and I am not afraid of death.

He gave me this mind; He gave me and made me as I am.

And if I go to the bottom of hell because I have tried to think my way through into a fine sanity of God's concepts, impotent and helpless though it may be for me, but like an imprisoned man with hundred bars of steel, I shall beat my body out for a life-time and a life-time after that, and, as they say, for an eternity, but I shall beat my body for an eternity against the steel bars of such a hell rebelling and fighting a God who would give me a brain and then damn me because I used it.

TO CLARENCE EDDY

The adagio
you play
sounds on my soul
as on the organ,
with rain-thrilling resonance.
Worms cannot eat into your music.
Dreams do not stop its advance.
Sometimes
in the ecstatic sweep
of a march of tones—
there is a crescendo
which softens, and
with unexpected cadence
turns into a minor,
easily; I am drawn
while it spends itself
and sinks to plaintive rest.
My soul, magneted
is stunned by the
ultimate exultation.

By Ruth-Anne Hermsdorf.

BOOK CHATS

In a Chicago book store the other day I asked one of its best clerks, who knows books thoroughly and intimately, if he had read a certain book. He replied, "No, I have put it aside to read on my vacation." The book which I mentioned was not one that would be thought of as vacation reading. Immediately my reaction was one of distinct favor-

ableness to that clerk. Many of us think of vacation time as an opportunity for light reading. We think of books which possess merely an entertaining value as the only sort which ought to go along with us on our vacations. Publishers frequently in their pre-summer announcements of their lists suggest this same idea. I question whether any book

which is merely "light" reading is of any value at any time. We may think of a book as embracing only time killing attributes but the truth of the matter is that any book which we read has a vital and permanent influence over our thought processes and definitely leaves its mark about our intellectual personalities. The recognition of this inescapable influence ought to intensify and more carefully regulate our choice of reading at all time.

Just now I am selecting my own summer reading. It is a difficult but joyous task and perhaps like many other things in life the anticipation may exceed the realization. I have fully determined that this summer I shall read Mark Rutherford all through again. Also the three volumes by John Cournos called "Babel," "The Wall" and "The Mask." I am also going to read Aldous Huxley's "Those Barren Leaves." I have also kept the voluminous work of Ladislav Reymont for vacation hours. This is about all the fiction I care about reading this summer. I am looking forward to reading "Tide Marks" by H. M. Tomlinson. For purity of diction Tomlinson is supreme in these hectic days of literary expression. Just now while writing these lines in my study I glanced over to the bookcase where I have segregated my "Arden" reading. Will it be possible for me to get through them all before church opens in the fall? I counted them. There are just sixty books! I will have about ninety days in which to read them. When I think of "The Liberal" copy to be prepared, six lectures at Star Island, New Hampshire to be delivered, a trip to be made to the Nipigon, the fall wood to be cut for the fireplace, a canoe trip in the Superior National Forest, and the innumerable engagements which I have with some Lake Vermilion "muskie," I am just a little little doubtful that my good intentions along reading lines will remain merely intentions. There

are four books, however, that nothing will prevent me from reading this summer. The first is the beautiful two volume work of Count Keyserling on "The Travel Diary of a Philosopher" published by Harcourt, Brace & Co. The next is "The World and Its Meaning" by Prof. Patrick—a Houghton Mifflin book. Another is the book I look forward to with glowing ardour, Steward Edward White's, "Credo" published by Doubleday Page & Co. White's, "The Forest" is a work of classical dimension and is an unending delight for all who love everything in the domain of nature. It has been a long time since we have had a book by G. Lowes Dickinson. Mr. Dickinson is a Fellow of King's College, Cambridge and like William James, he is a philosopher who writes like a novelist. Among his books are "A Modern Symposium," "Letters from a Chinese Official" and "The Greek View of Life" and now we have "The Meaning of Good—a Dialogue." The cover announcement tells me that this latest book pleasantly takes up the problem of life as seen by four men of widely different character, experience and point of view." I know a sequestered nook, hidden away in a cloister of cedars with an old old pine doing sentinel duty, where I will have some golden moments reading. I will be twelve miles from an automobile, several miles from a telephone and telegraph station on our own Black Duck Island. There no lumberman's ax has ever left its ugly scar, there we have none of the falsely called "comforts" of civilization, there we dispel darkness by candles, cook our food over a wood-fire and on chilly rainy nights warm ourselves and illuminate our souls in front of an old stone fireplace which lovingly consumes an old pine log.

My next four "Book Chats" may tell you more about the progress with my summer reading. I make no promises. It all depends on whether it is good fishing or not,

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.
 Woman's Club — Every Monday. Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.
 Men's Forum — Second Monday evenings, Channing Hall.
 The Temple Club — Second and fourth Tuesday evenings in Channing Hall.
 Church Trustees Meeting — Second Monday evenings.

WOMAN'S CLUB HOLD ANNUAL MEETING

The Annual Meeting of the Woman's Club was held April 20th at the Edgewater Beach Hotel. The meeting opened at 10:30 a. m. with the room well filled and Mrs. A. W. Fuchs, the President, presiding.

The morning was given over to reports and election of officers and directors in the usual form of procedure.

There was something which seemed to permeate the atmosphere and made itself felt by everyone who entered the room—yes everyone felt it because it was radiated from every heart present! Such sincere good fellowship; such deep interest in what has been done this year and earnest desire to accomplish even more in the year lying ahead; such pride in our officers and committee chairmen and appreciation for the work they have done. Harmony and happiness and unselfish endeavor was the keynote to this truly remarkable meeting, making it one of inspiration long to be remembered by all who attended.

Mrs. Megelin, Membership Chairman, read a report in her original style with her usual sparkle of humor, principally reported forty new members this season. Mrs. Crabb read a report of the work done for "Beulah Home" including a few touching remarks regarding the conditions at Beulah Home. Aside from other help the Club has tendered this home for unmarried mothers, they have made ten layettes for babies to be given to the mothers leaving the Home with their babies. Mrs. Gairing, chairman of Flower Committee, being absent, her report was read by Mrs. Boyle, the statement that the carnations sold in the church lobby, Mother's Day, 1924, brought sufficient funds to cover within a few dollars the expenditure for flowers sent all during the year to the sick, to funerals and other occasions, brought forth hearty

applause. Mrs. Thomas, Bazaar Chairman, reported the splendid figure of \$1,352.62 cleared on the Bazaar. She thanked all those who had worked with her and whose indefatigable efforts had made this success. Too much cannot be said in praise of Mrs. Thomas and her assistants who gave without accounting of their time and strength and pocket-books.

The reports of the Treasurer and the various Secretaries were excellent and received appreciative applause. I often think these officers' work of rather tedious detail is not appreciated half enough! Perhaps the keenest interest was focused on the reports of the Departmental Chairman, Mrs. Reynolds, Chairman of Philanthropy, Mrs. Dalrymple, Chairman of Education. These two papers finely written with interesting detail of purpose and romance of endeavor, brought to every listener a thrill of pride and appreciation and gratitude for the achievement of these Departments. These two Departments I think it may be rightfully said hold the heart and spirit not only of the Club but of the church. Their every plan and intent is to live up to and carry on the teaching and fundamentals upon which our church stands! Just at the close of the reports Dr. Bradley entered most unexpectedly with Rev. H. John Rossington of Belfast, Ireland. (I think our pastor had a secret pride in wanting to "show off" the Woman's Club to his guest from Belfast!) Dr. Bradley asked the President if they might have the privilege of hearing the reports of the Philanthropic and Educational Departments—the chairman graciously complied to the request, as did also Mrs. Crabb, who was asked to repeat her Beulah Home report. After being introduced by Dr. Bradley, Rev. Rossington made a few brief but most kindly remarks expressing his interest and astonishment at all we had accomplished, ending with a

graceful greeting in behalf of his wife, who is the President of the Woman's Club in Belfast. After this pleasant interruption, the annual election took place. Nominations were made from the floor, voting was done by closed ballot. Eventually the Tellers reported the re-election of all the executive officers, and the three directors elected were Mrs. Henry Thomas, Mrs. Chas. L. Roberts, Mrs. Paul Megelin; out of the six nominated.

Mrs. Fuchs gave a charming address in accepting her re-election as President, which we wish we had space to print. The meeting adjourned, the ladies went immediately to the dining room where a delightful luncheon was served.

The afternoon program was opened at 2:00 o'clock by a young protege of the Club, a little artist for whom a great future is assured, Miss Pollock, who sang exquisitely the waltz song from "Romeo and Juliet," accompanied by Mrs. Chas. Whitaker, with whom she is studying. Mrs. Henry Thomas sang "A Birthday" and "Lift Up Thine Eyes," in her usual brilliant style. Mrs. Preston Bradley, Program Chairman, spoke for a few minutes of the Club's work of the current year, in particular of the untiring efforts of the officers. At the close of her remarks she presented baskets of spring flowers to Mrs. Fuchs and Mrs. Boyle. Dr. Bradley was then introduced as the speaker of the afternoon. He said he could not give a subject to what he was going to say unless he might call it "Loyalty." He then spoke with much feeling and charm, reminiscently of the past, enthusiastically of the present and hopefully of the future of the church and of the Woman's Club.

The program was closed by "The Woman's Club Trio"—Mrs. Lacey Winn, Mrs. Elizabeth Thomas and Mrs. Vera Wynn, accompanied by Miss Darlene Wilson. They gave three numbers very beautifully: "The Viennese Song" and "The Old Refrain" by

Kriesler, "One Fleeting Hour" by Dorothy Lee.

We are making history these days in the Peoples Church, and this was the greatest annual meeting the Woman's Club has ever held. As our circle widens we find a growing warmth—a more steady glow—of common interests, wider vision, closer friendship, broader understanding; and I believe we live up to our motto—"Do noble deeds, not dream them."

Grace T. Bradley.

THE TEMPLE CLUB

The Temple Club held its annual election of officers, Tuesday evening, May 26th, in their club room, 4701 Sheridan Road, at which time the following officers were elected:

Mr. Newman Dumont, President, 725 Wilson Avenue. Edgewater 6406.

Mr. Howard Orr, Vice President. Ardmore 4881.

Mr. Percy Oliver, Treasurer, 4703 N. Paulina St.

Miss Ann Miller, Recording Secretary.

Mrs. Eugene Engstrom, Corresponding Secretary, 4731 Kenmore Ave. Edgewater 7165.

All new officers were present at this meeting. It was decided at this meeting to hold a Farewell Party for the retiring officers and a reception for the newly elected officers, also to promote a drive for new members in the club.

This party and reception was held in Channing Hall, 4710 Sheridan Road, Tuesday evening, June 9th, which was the final meeting of the club for the season.

Mr. Howard Orr, as chairman of the committee appointed, submitted the following plan for events of interest to all members of the club. These plans were accepted by the club.

June 19th, Dinner Dance at Edgewater Beach. Mr. Leroy Parrish in charge.

July 4th, Week End Party. Mr. Beardsley and Mr. Megalin.

July 26th, A Trip to the Dunes. Mr. Beardsley.

Aug. 15th, Lawn Party at Lake Bluff. Miss Florence Mellum.

Sept. 12th, Barbecue. Mr. Thomas Harrison.

Mrs. Eugene Engstrom,
Cor. Secretary.

THE SCHOOL OF RELIGIOUS EDUCATION

The Church School will close for the summer months. The sessions will be resumed with the opening of church on the first Sunday of October. Mr. A. W. Fuchs, the superintendent, the officers and teachers have completed plans whereby they will keep in touch with the pupils during the summer. The school has had a very successful year with sustained and increasing interest. On Saturday, June 6th, the school held a very enjoyable picnic and outing at Forest Glen. The Class in Religion will resume with the opening of the church year. It is hoped that every parent in the church will co-operate with the school when it opens in the fall.

THE MEN'S FORUM

The Forum closed a very successful season with the May meeting; the men of the congregation have attended in goodly numbers and the programs have all been of splendid quality. The closing speaker for the year was Dr. Herman Bundeson, the Health Officer for the City of Chicago. Dr. Bundeson's address was practical and decidedly beneficial. The next meeting will be held in October. The program Committee will offer a list of speakers for the next season which will be of the same standard. Each speaker is carefully chosen and an authority with their subject. The winter program will be published as soon as complete.

MRS. TROTTER'S CLASS

Mrs. Lee Trotter's class of High School age recently went to the Forest Preserve called Forest Glen, and had a long tramp through the woods. As we wandered beside a pretty stream, we played the fascinating game of identifying flowers, birds and trees.

One of our girl Scouts said, "No real Scout ever picks the flowers." So we left them for others to admire. We were nearly starved by the time the wood had all been gathered for our fire. We cooked our dinner, toasted marshmallows, and had a mighty fine feed. The boys could jump the rope almost as good as the girls, and the girls could play ball as well as the boys, to say nothing of climbing trees.

Coming home, one of the boys found a dead snake, to which he tied a string, and the snake was made to wriggle down the aisle of the street car. Some women obligingly screamed which frightened the boy as much as the snake had them—for he didn't know if they would shake or slap him.

Any way we all voted to go again and some warm day we are going to study our Sunday School lesson out under the trees.

Martha Trotter.

CHURCH NEWS

Notwithstanding the excessively warm Sundays during the month the congregations at the services have been most gratifying. On Mother's Day many were unable to find seats. On Memorial Sunday in spite of a severe rain storm the auditorium was well filled. Several military organizations attended in a body under the direction of Col. George F. Lee, president of the Adventurer's Club. They were, Chicago Chapter, Military Order of the World War, North Shore Post, American Legion, Lake View Post American Legion, Gen. Greeley Camp, Spanish War Vet-

erans, Columbia Camp, Spanish War Veterans, Gen. Wm. E. Strong Post, G. A. R. and the Sojourners, composed of Army and Navy officers. Dr. Bradley preached on the subject, "Is Patriotism Enough?"

The Church will close for the summer vacation period Sunday, June 14th. Dr. Bradley will give his annual Baccalaureate Address to the graduates of the 1925 Classes of Chicago Schools and Colleges. The subject will be "The Area of Life." Services will be resumed Sunday, October 4th.

On Sunday, June 14th at 12:45 p. m. the pastor, officers and members of the church will meet on the site of our new Uptown Temple and hold a service during which the church will officially break ground for the new building. The choir will sing two anthems and Dr. Bradley will deliver an address. Every member and friend of the church is invited. The service will immediately follow the regular Sunday morning church service.

The Annual Business meeting of the church will be held in Channing Hall, 4701 Sheridan Road, Monday evening, June 15th, at 8 o'clock. There will be an election of members to the Board of Trustees and reports of all activities during the church year will be given. Every member of the church is urged to be present.

Dr. and Mrs. Bradley will leave for their summer home, Arden Lodge, Black Duck Island, Tower, Minnesota, Tuesday evening, June 16th. Dr. Bradley will preach July 19th in the old church in Duxbury, Mass., which was founded by the pilgrims. During that week he will give a series of lectures before the Conference of Liberals meeting on Star Island, ten miles out in the Atlantic off the New Hampshire Coast. On July 26th, he will preach the annual sermon for the Alliance at

Star Island. With the exception of this week's absence he will spend the entire summer on Black Duck Island.

Dr. and Mrs. Bradley as guests of the church were privileged to attend the Centenary Celebration of Liberalism and the Unitarian Churches in Boston during the week of May 10th. They had a most interesting and inspiring week. They also visited Cambridge, Lexington and Concord. Mrs. Bradley gave a very delightful address on the trip at a recent meeting of the Educational Department of the Woman's Club.

Mrs. Hermsdorf and Mrs. Russell recently gave a "Dollar Party" at the home of Mrs. Hermsdorf, 4511 N. Francisco Ave., for the benefit of the Pledge Fund of the Woman's Club. It was a very enjoyable event and a most successful one.

The ministerial activities of Dr. Bradley during the month were as follows: May 1, three addresses, Milwaukee. May 10th to 16th in Boston, May 16th Closing Address Out-of-Doors Exposition, Coliseum, Chicago, May 20th, address Lake View Kiwanis Club, May 21st, address Anniversary celebration of Peoples Church, Cedar Rapids, Iowa, May 22nd, address King Oscar Lodge of Masons, May 24th, sermon in the Park Ridge M. E. church, May 25th, Commencement address Neoga High School, May 27th, Commencement address Fort Madison High School, Iowa, May 28th, High School Commencement Mason City, Iowa, May 30th, Memorial Day Address, Libertyville, Ill.

Mrs. C. B. Allen, of Memphis, Tenn., until recently a member of the State Board of Education gave an address in our pulpit Sunday morning, June 7th, on "The Tennessee Anti-Evolution Law." Mrs. Allen was appointed by Gov. Taylor four years ago and had two

ears yet to serve but being entirely out of sympathy with the Tennessee Anti-Evolution Law and as it is the duty of the Board of Education to control the public and normal schools she felt that she could not consistently remain a member of the Board. She made the most favorable impression on our congregation. Mr. and Mrs. Allen, and their daughter are Unitarians and regular attendants at the Peoples Church.

Weddings

May 2nd—Mr. John A. Butter and Miss Jhnet E. Heeran.

May 4th—Mr. John Wisner and Louise Renand, at Linden, Michigan.

May 26th—Mr. Alexander C. Hendriksen and Miss Alice M. Smith.

Funerals

May 25th—Mrs. Elizabeth Polack. Interment Chicago Hebrew Union Cemetery.

May 26th—Judge George Byron. Interment Arlington.

The Peoples Church Chorus Choir had a very enjoyable outing at Lake Henry Memorial Day. Twenty-six members of the choir remained over Sunday. The choir under the direction of Mr. Dewitt Durgin Lash, the director, is doing as fine work as will be found in any church choir. The congregations are delighted with their music and the inspiration which they bring to the services.

If you do not happen to be a subscriber to "The Liberal" will you not become one? There will only be enough of the June, July, August and September issues to meet the demands of the subscription list. It is the only medium by which you can keep in touch with the church and Dr. Bradley during the summer. Each number will contain a sermon and editorials. Kindly mail one dollar to Mrs. P. E. Goold, 5035 Winthrop Avenue.

While on a recent visit to Yale, Dr. Bradley had the privilege of hearing Dean Inge of London give one of The Lyman Beecher Lectures at New Haven.

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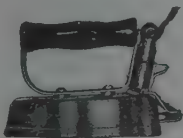
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